1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

only relative whose property, such as coco-nuts or areca-nut, he may requisition if necessary. Two women who are *kiar* will work together and will look after each other's children. If one dies, the other will take her sister's baby and suckle it, if she is in a position to do so. They are very often both married to the same man, but there is, so far as my knowledge goes, less friction between them than between co-wives who are unrelated. It is not uncommon for two brothers to marry two sisters, and to build huts next door to one another.

Kiar may be used as a term of address, and so far as I know there is no alternative vocative form.

One of the women of Kurtatchi adopted me as her *kiar*, on her own initiative. She never failed to respond to any request I made of her, and would let me have a supply of taro even when she had not too large a store for herself. In return she considered herself entitled to ask me for tobacco once in a while, a concession I never permitted to others, but she did not abuse the privilege. I used sometimes to work in her taro garden, which pleased her very much, being the proper thing for a *kiar* to do.

5. *Wevnē-* (term used reciprocally).

This term is used only between people of opposite sexes, in accordance with the rule discussed in the preceding note. It is applied, primarily, by a man to his sister and by a woman to her brother, and also to parallel cousins, i.e. the children of the mother's sister and of the father's brother, provided they are of the opposite sex to the speaker, that is to say, to the children (of the appropriate sex) of any person the parents call *kiar*. While both are little the relation between *wevnē-* is very similar to that between *kiar*. If the girl be the elder, she looks after her little brother, pets him, and carries him about. Little boys are usually immensely pleased with their baby sisters. Several whom I knew well were always dragging me off to admire their little sisters and to see what they could do.

Withdrawal of intimacy begins abruptly when the boy is sent to the bush preparatory to putting on the *upi*. As long as he wears it his contact with his sister is reduced to a minimum, since he is strictly debarred from all but the most distant necessary converse with girls and women. After he has finished the *upi* ceremonies this prohibition is removed, but though there is no actual